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rich in meaning, and so closely related to other kindred terms, that the most qualified translator will find himself working under an almost depressing sense of his inability adequately to accomplish his task. To render the Psalms of David into any ancient or modern tongue, in such a manner as that the Version shall convey neither more nor less than that which would be derived from an intelligent perusal of the original, is a task never likely to be accomplished. All that can be done is to seek after something like an approximation to such a Version.—*Craik.*

The Mosaic Origin of the Pentateuch.—Adopting the canon of Hume, that of two miracles we should believe that which is the less marvelous and incredible, I accept the miracle, if it be one, of the Mosaic origin of the Pentateuch, rather than the theory which makes it either the growth of centuries or the work of a modern Jew of the time of Ezra. The difficulties attending the last theory are vastly greater than those which surround the first. As easily could I believe that the basaltic pillars which compose the Giant's Causeway were the work of the fabulous race whose name they bear, and not the production of the earth's central fires. I believe, then, that the Pentateuch is a work of the Mosaic age, and largely the work of Moses himself; that it has come down to us with few, very few, dislocations, interpolations, and corruptions; and that it will be handed down to coming ages as an admired monument of the wisdom, learning, and arts of that remote age,—as a monument of an early revelation of the divine will, to restore and elevate the race. I believe that the more thorough the investigations are which are directed to the examination of this book, the more profound and searching the scholarship which is devoted to the inquiry of its age and authorship, the more successful the endeavors of the explorers of the ancient monuments on the Nile and the Tigris in exhuming sculptured tablets and opening tombs whose walls are pictured history, the more brilliant the success of the Rawlinsons, the Layards, and the Hinckses, the Smiths and the Sayces, in deciphering the cuneiform inscriptions on the walls of the palaces of the successors of Ninus, and of the Wilkinsons and the Lepsius and the Mariettes in interpreting the painted symbols and hieroglyphic histories in the tombs of the Pharaohs contemporary with Abraham and Joseph and Moses, the more certainty will be given to the conclusions which I have reached, or, at least, to which I have pointed the way: that THE PENTATEUCH IS SUBSTANTIALLY OF THE MOSAIC AGE, AND LARGELY, EITHER DIRECTLY OR INDIRECTLY, OF MOSAIC AUTHORSHIP.—*Stebbin's "A Study of the Pentateuch."*

Importance of Hermeneutics.—Perhaps no branch of theological science exerts an influence so great and fruitful as Formal-General Hermeneutics, which furnishes to the theologian his methods of interpretation. It decides, to a certain degree, the systems of dogmatics, instruction in religion, the faith of the people, and often the peace of the Church.

One may see, by the place it occupies in Exegetical Theology, the high position which it holds. It aspires to nothing less than to be the key to the Sacred Books, unlocking all the science and learning founded upon them. Without it, Dogmatics must be uncertain; and consequently our doctrinal views must rest upon an unstable foundation.

It goes still further. It applies logic to the study of the sacred volume. It demands as auxiliaries, besides learning and criticism, reason and method, philosophy, psychology, and all the means which God has given to men to discover the truth. It is in that way unceasingly occupied in bringing into harmony reason and revelation, in illustrating the one by the other, and in making manifest between them that accord which is one of the grand proofs of the divine perfection and heavenly origin of our faith. Well directed, it enables us to contemplate the Holy Scriptures in all their native purity, in all their divine depth, in their intimate relations to the perfections of God on the one hand, and to the heart of man on the other. In other words it exhibits them in all their beauty, at once human and divine. It thus reanimates the faith, and founds it solidly upon truth and reason. It prevents, as far as possible, false interpretations and false systems, which are so frequently causes of unbelief.

If ever the Church of Christ be united in the bond of peace and love ; if she ever arrive at the unity of the faith ; or, rather, if she ever approach this ideal goal—impossible perhaps to be attained here below—it will be by an interpretation of the Holy Scriptures at once devout, experimental, intelligent, and clear ; which is, in short, by a true and complete science of Hermeneutics.—*Elliott and Hersh's Hermeneutics.*

EDITORIAL NOTES.

The Eve of an Agitation.—"All the signs of the times indicate that the American church, and, in fact, the whole of English-speaking Christendom, is upon the eve of an agitation upon the vital and fundamental question of the inspiration and infallibility of the Bible, such as it has never known before."—This is the opening sentence of Professor William Henry Green's "Moses and the Prophets," which has just appeared. Our readers will find among the "General Notes" of this number another extract from the same Introduction. This statement is not an exaggerated one. It is made by one who is in a position to judge well the "signs of the times." No man in this country is better qualified to appreciate the situation than Professor Green. He is no alarmist, yet he sounds the note of alarm. He might, indeed, have gone further, for it may be soberly said that we are no longer upon the *eve* of agitation ; we are in the midst of it. The time has passed when the attention of the church shall be wholly taken up with theological controversy. A fundamental question has come up, upon the decision of which rests all our faith. Is the Bible what it claims to be ? Is it what the church, since its institution, has supposed it to be ? Is it the Word of God ? Nothing less than this is involved in the question at hand. Who is to decide it ? Who does not feel it his duty, at least, to look into the question, and, so far as it is in his power, to fit himself to understand the points at issue ? Is this not, in very truth, obligatory upon every man who professes to herald God's truth to perishing souls ?

Scientific Biblical Knowledge.—"I call all teaching *scientific*," said Wolf, the critic of Homer, "which is systematically laid out and followed up to its original sources." Such teaching is scientific, and only such. The critical study of